



**IPS : JURNAL PENGABDIAN
DAN PEMBERDAYAAN SOSIAL
KEMANUSIAAN**



**ISLAMIC PARENTING DEVELOPMENT IN DUKUH VILLAGE, BANDUNG
DISTRICT**

**PEMBINAAN ISLAMIC PARENTING DI DESA DUKUH KABUPATEN
BANDUNG**

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Abstract

This community service research aims to provide guidance to residents of Dukuh Village, Bandung Regency through Islamic Parenting seminars organized by student activists on various campuses who have great concern for children's education. The seminar, which is held once a year, is a flagship program that is carried out at the Dukuh Village office, by presenting PKK women, women ta'lim assemblies and youth organizations. The service method used is the Participatory Action Research (PAR) approach, where this activity is carried out in a participatory manner in the community. Involvement is carried out in the form of field observations, as well as direct reinforcement of people who are highly sensitive to parenting. The results of this dedication were, first, holding an Islamic parenting seminar which was attended by approximately 40 participants with various age ranges. Second, distributing guidelines on parenting patterns and family communication patterns that can be applied in providing education to children. From this community service program, it is hoped that parents will have new habits in forming good parenting patterns, and it is advisable to continue the Islamic parenting program on a regular basis to improve the parenting system in the family.

Keywords: Coaching, Parenting and Islam.

Abstrak

Riset pengabdian ini bertujuan untuk memberikan bimbingan kepada para warga Desa Dukuh, Kabupaten Bandung melalui seminar Islamic Parenting yang diselenggarakan oleh para aktivis mahasiswa di berbagai kampus yang memiliki kepedulian besar terhadap pendidikan anak. Seminar yang diselenggarakan satu tahun sekali menjadi program unggulan yang dilaksanakan di kantor Desa Dukuh, dengan menghadirkan ibu-ibu PKK, ibu majelis ta'lim dan karang taruna. Metode pengabdian yang digunakan yakni dengan pendekatan Participatory Action Research (PAR), dimana kegiatan ini dilakukan secara partisipatif dalam masyarakat. Keterlibatan dilakukan dalam bentuk observasi lapangan, serta penguatan secara langsung mengenai orang tua hebat peka terhadap pengasuhan. Hasil pengabdian ini, pertama, melaksanakan seminar Islamic parenting yang dihadiri kurang lebih 40 peserta dengan rentang usia yang beragam. Kedua, membagikan pedoman tuntunan pola pengasuhan dan pola komunikasi keluarga yang dapat diaplikasikan dalam memberikan pendidikan terhadap anak. Dari program pengabdian masyarakat ini, diharapkan

orangtua memiliki kebiasaan baru dalam membentuk pola asuh yang baik, dan disarankan untuk melanjutkan program Islamic parenting secara berkala untuk memperbaiki sistem pengasuhan dalam keluarga.

Kata Kunci: *Pembinaan, Parenting dan Islam.*

INTRODUCTION

The dynamics within Islamic education have become increasingly interesting to study in accordance with the development of society, including education within the family. Islamic religious education serves as the foundation within families to shape the behavior and morals of children, helping them discern between right and wrong. It also functions to cultivate individuals who believe in and are mindful of Allah SWT (Irsyad, 2018). Education provides a broad domain for continuous research and development. Examining the educational issues surrounding us, which appear to be acute and concerning, becomes an urgent agenda to swiftly offer effective and efficient problem-solving solutions (Herdiana, 2013). Education is a system and a way to enhance the quality of human life in all aspects (Aziz et al., 2020). It's a conscious effort required to prepare human children to support their roles in a bright future (Nasution, 2013).

Every child is born in a state of fitrah (natural disposition) (Siregar, 2016). Their heart is like an uncut gemstone, untouched by engravings or images, ready to receive any engravings that become tendencies and habits imparted to them. All humans are born without knowing anything, then Allah grants them hearing, sight, and heart as potentials and abilities to absorb knowledge (Putra et al., 2020). Equipped with these faculties, humans can learn using their senses as windows to knowledge. This process gradually moves from what can be seen to what can be understood, and then enters a learning process through interaction with their environment (Aziz et al., 2021). As the saying of the Prophet goes, "Every child is born in a state of fitrah, then his parents make him a Jew, a Zoroastrian, or a Christian" (al-Bukhari, 2001:92).

The saying of the Prophet further emphasizes the importance of education and the environment for children. Educating children is an effort to impart values that will guide and assist them in their lives, as well as contribute to improving human civilization (Daulay, 2014). Considering the challenges faced by children in today's era, parents need to engage in continuous learning and understand effective parenting approaches. Therefore, careful consideration is required when determining the parenting style for raising children. Selecting the wrong parenting style can lead to missed educational goals and even harm to the child (Santi, 2015). In this context, the role of the family is immensely influential in a child's psychological development. If parents make parenting mistakes, children can easily be swayed towards negative influences. Thus, each individual's role within the family complements one another, forming a complete, harmonious family that can practice religious teachings to the best of their abilities.

To effectively fulfill the role of being sensitive parents, it is essential to organize an Islamic parenting seminar in a suitable location. Moreover, the Dukuh Village in Bandung Regency is an area where the majority of women are married and

have children. Conducting training through seminars aims to provide guidance and directions to parents on effective parenting within the family. Being sensitive in parenting is crucial, particularly in the midst of increasing cases of sexual violence against children. Preventive measures can be taken by promoting a healthy parenting approach within families. In discussing the findings of this research, the following theoretical framework is presented.

LITERATURE REVIEW

The Essence of Educating Children in Islam

Educating and guiding children is an obligation for a Muslim because children are a mandate that must be accounted for by parents (Misno, 2015). This statement departs from the hadith of Rasulullah SAW:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ

"Verily, every child is born in a state of pure nature (fitrah), it is their parents who make them Jewish, Christian, or Zoroastrian."

The above hadith carries the meaning that the success or even the future of a child depends on how parents educate and nurture them. From the aforementioned hadith, it can be inferred that every child has potential, and it is the parents who wisely optimize the potential bestowed by Allah. This is further emphasized in Allah's statement in Surah At-Tahrim, verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

The above verse signifies the responsibility of parents to educate their children in order to shield them from the perils of the hellfire. This is achieved through guiding, nurturing, and imparting knowledge to their offspring (Umroh, 2019). Parents must be capable of implementing an education rooted in principles that enable positive living and the correct practice of Islamic teachings (Waston and Rois, 2017). This endeavor aims to foster children with noble character (akhlak al-karimah) and to expose them to beneficial aspects (Notosrijoedono, 2015). The concept of educating children in Islam commences even before their birth. Parents should initiate nurturing a child's development with proper and halal nutrition, creating a conducive physical environment and a nurturing emotional atmosphere within the household (Budiyanti et al, 2022).

Scope of Child Education in Islam

Children, as a trust from Allah SWT, naturally deserve to be treated with the utmost care in terms of parenting and education. Parents have the responsibility to nurture, guide, and educate their children, as the character and behavior of the child are significantly influenced by the upbringing provided by their parents (Waston & Rois, 2017). If both parents are unable to provide education themselves, it is advisable to entrust it to those who are more knowledgeable, namely educators, to effectively transfer their knowledge. This is akin to the methods guided by the Prophet Muhammad SAW.

Faith Education

The education of faith encompasses all that is established through accurate information, comprising the six pillars of faith, among which are: belief in Allah SWT, belief in the angels, belief in the scriptures of Allah, belief in all the Messengers, belief in the Day of Judgment, and belief in predestination (qada' and qadar) (Salmiwati, 2015). Initiating a child's life with the phrase 'Laa Ilaaha Illallah' (There is no god but Allah) is intended to ensure that the declaration of monotheism and the propagation of Islam are the first things a child hears, the initial words spoken from their lips, and the primary concept understood by the child. "Al-Hakim narrates from Ibn Abbas, from the Prophet Saw., that he said: Teach your children the first phrase as 'Laa Ilaaha Illallah' (There is no god but Allah) (HR. al-Hakim)."

Also, teach children the outward acts of worship: prayer, fasting, pilgrimage, and almsgiving. Meanwhile, the fundamentals of Islamic law encompass everything related to the system or rules of Allah and the teachings of Islam, including ethics, worship, creed, legislation, regulations, and laws (Sauri, 2019). Introducing the concepts of halal (permissible) and haram (forbidden) to children from an early age until they reach the age of maturity is essential. This opens their eyes and aids their growth, allowing them to become familiar with and comprehend Allah's commands. As a result, children are more inclined to fulfill these commands promptly while understanding and avoiding His prohibitions (Salmiwati, 2015). Additionally, nurturing and educating children to acquaint them with, love, and respect the Prophet, his companions, and his family, as well as to read the Qur'an (Salim, 2014). Understanding the life of the Prophet, for instance, leads to an awareness of Prophet Muhammad's struggles and the journeys of his companions."

Moral or Akhlaq Education

Moral education involves cultivating the habits of good and bad behavior that become a child's routine from birth until reaching the age of maturity. 'Guide children with various foundations of the divine teachings and Islamic principles, including creed, Shariah, ethics, and the distinction between what is permissible and forbidden. Instill these principles from an early age so that they understand divine rules, the commands to be followed, and the prohibitions to be avoided. The same applies to ethics. Imbue them with noble virtues such as honesty in words and actions, filial piety, generosity, respect for the elderly, compassion for the young, and various other virtues (Ula, 2016); (Wartini, 2016)."

Physical Education

The responsibility of parents and educators is to ensure that children grow and develop in a healthy, strong, and enthusiastic manner. At birth, a child's physical state is incredibly weak and helpless, yet as the child grows older, their physical body gradually becomes larger and stronger (Daulay, 2014). To facilitate proper and directed growth, a child's physicality needs to be nurtured with activities that support this development. Among the guidance of the Prophet Muhammad SAW regarding food is the avoidance of toxic substances and the prohibition of excessive eating and drinking beyond limits. Imam Ahmad, Tirmidhi, and others narrated from the Prophet Saw., saying: 'No vessel the son of Adam ever filled is worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls that will keep his spine upright. But if he must [fill it], then one-third for food, one-third for drink, and one-third for air.' (HR. Ahmad, Tirmidhi, and others)."

Ratio Education

Education of the intellect shapes children's thinking patterns to be sound and accurate, as well as to encompass everything that is beneficial. This ensures their understanding of Islamic religion, history, and culture; including religious knowledge, cultural aspects, and civilization. As a result, children's minds mature and are enriched with knowledge, culture, and more. This cultivates a consciousness of thinking that parents and educators must bear, a conscious thinking that binds children in understanding Islam, the Quran as their life guide, Islamic history as a source of glory and honor, Islamic culture in both spirit and thought, and Islamic propagation as motivation for their behavior. The responsibility of nurturing the intellectual well-being rests upon parents and educators, who must attend to the mental health of children. Thus, they must safeguard and nurture the minds of children, ensuring that their thoughts remain clear and their intellect remains mature."

Psychology Education

Psychological education for children is intended to educate children from the moment they begin to understand so that they have the courage to be open, independent, helpful, able to control anger and are happy with all forms of absolute spiritual and moral excellence. Since a child is born, Islam has ordered educators to teach the basics of mental health that will enable him to become a human being who is intelligent, thinks healthy, acts with consideration, and has high will.

Social Education

Social education is educating children from childhood so that they are used to social behavior, the noble psychological foundations according to the eternal Islamic creed and awareness of faith, so that later in society they can get along and have good social behavior, have a balance of mature minds and wise actions. Various kinds of social education that need to be given to children, including instilling a noble psychology, safeguarding the rights of others, implementing social ethics, social supervision and criticism (Farooqui, 1970).

METHODS

This service method employs a Participatory Action Research (PAR) approach, where activities are carried out participatively within the community. Engagement takes the form of direct observation and empowerment through an Islamic parenting training program. This empowerment research is conducted annually, with the aim of providing education on the importance of establishing effective parenting practices to prevent cases of violence and sexual abuse against children. The success of the community engagement process is measured by following these four steps: (1) to know, (2) to understand, (3) to plan, (4) to action, (5) to reflection.

First, to know, where the initial service process is undertaken by examining the researcher's subjective view of the community under study. This involves identifying natural and human resources and establishing arrangements to gain acceptance from the community. Second, to understand, activities encompass a process in which researchers and empowered communities identify existing problems and rectify them using community assets, thus involving the community in solving strategic problems in life. Third, to plan, which includes strategizing to solve emerging community issues. The plan balances human and natural resources while considering the flow of community agents. Fourth, to action, involves implementing the products of thought to function optimally and proportionally. The final step is to reflection, a period during which researchers and the community evaluate and monitor the implementation of Islamic parenting training actions in order to raise awareness and cultivate sensitivity in child rearing according to the guidance of the Prophet.

RESULT AND DISCUSSION

The results of the service research conducted in Dukuh Village, Bandung Regency, focused on providing training through Islamic parenting. The training was held at the Dukuh Village office and attended by primarily married women, totaling 40 participants. The planning for this service program had been scheduled for a long time, but it was only realized in 2023, in the month of August. The organizing committee consisted of various student activists with a faculty member serving as the speaker. The implementation of this service program was not yet optimal due to inadequate publicity, coupled with the fact that the training was conducted on Saturdays, which made it difficult for working mothers to participate. Generally, participants included housewives, members of the PKK (Family Welfare Movement), attendees of religious study groups, and some members of the local youth group (karang taruna). The objective of this service program was to provide education emphasizing the importance of building awareness to nurture sensitivity in parenting, especially since the childhood phase is a crucial period requiring optimal parental guidance.

During the event, the number of participants remained relatively low; however, the organizing committee exhibited strong enthusiasm to participate and broadcast the training program via social media channels to extend the benefits

of this education to married women. This can be observed in the accompanying image:



Figure 1. Islamic Parenting Activities

This service program holds its own advantages by providing concrete examples for parents in addressing real-life cases. The training process takes around 2 hours and 30 minutes. The time allocation consists of 30 minutes for opening and introduction, followed by one hour and 30 minutes for the core material presentation, and another 30 minutes for discussing actual case studies experienced by the participants as parents in family upbringing.

The discussion of actual case studies aims to provide solutions and specific steps that parents should take and provide to their children. Many cases brought up revolve around violence or sexual abuse against children and improper child rearing. It is essential to take concrete steps to deliver real education about the importance of introducing the concept of "Tarbiyah Jinsiyah" – the concept of how Islam regulates physical education for self-preservation. This includes introducing the concept of modesty (aurat) and acknowledging the innate characteristics of boys and girls through Islamic principles.

Through this sharing session, parents receive practical books on raising and developing their children's potential to become complete individuals in the eyes of Allah. As documented in the image below:

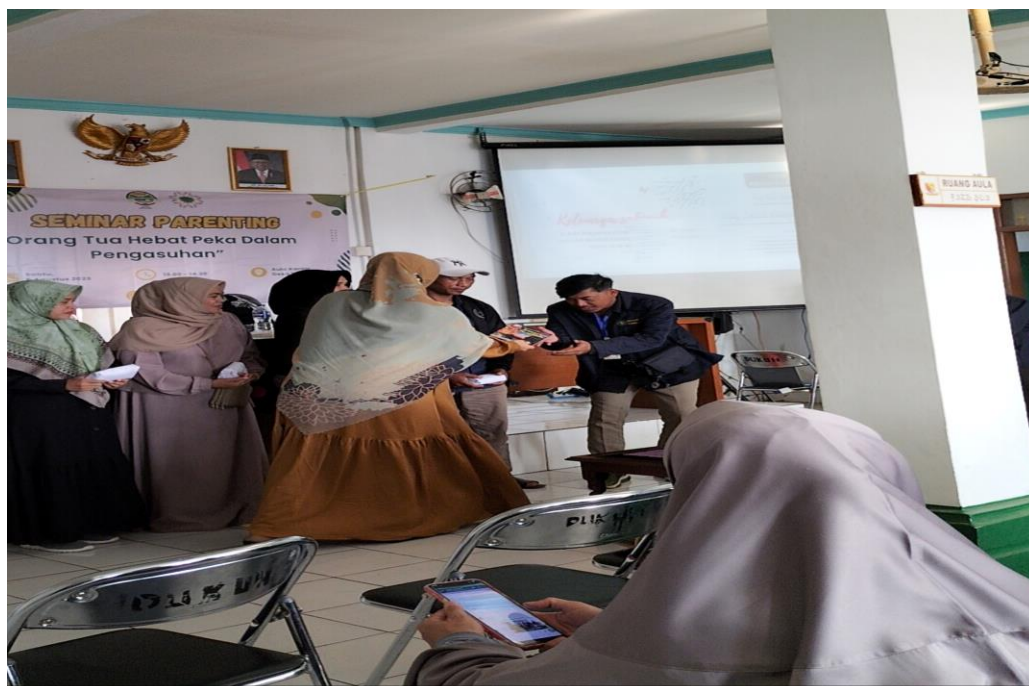


Figure 2. Case Study Sharing Session

The success in implementing the Islamic parenting material is influenced by the good collaboration between a father and mother who serve as parents and the best role models for their child. Many experts have defined the role of the family in life, including (1) carrying out the duty of prophethood, (2) being servants of Allah, (3) and becoming Allah's stewards on Earth to preserve and protect the Earth while doing good to fellow human beings. Additionally, the family also plays a role in nurturing and developing various potentials, such as intellectual, physical, emotional, social, and spiritual potentials (Lisnawati, Abdussalam, & Wibisana, 2015).

First, the role of the family in nurturing intellect is to help children discover, uncover, and develop their intellectual talents, interests, and abilities, thereby acquiring healthy intellectual habits and attitudes. This also involves training the senses and intellectual capabilities. The new generation must be educated using their intellect. The use of intellect is the fundamental basis for following religious commands and fulfilling responsibilities, as religious commands are based on free will guided by intellect and conscience (Hidayat & Rizal, 2019).

Second, physical education in the family is performed through developmental (growth) aspects or functional aspects. The family's role in maintaining the health of their children can begin before birth. Maintaining the health of the mother and providing good and healthy nutrition during pregnancy has an impact on the fetus. Teaching the natural disposition of women and men from an early age, introducing the concept of modesty and the parts of the body that can and cannot be touched, are part of physical education (Hasan, 2012).

Third, the family's role in psychological and emotional education avoids using threats, cruelty, physical punishment, neglect, scarcity, and weakness. It refrains from hurting their feelings through sharp criticism, mockery, disdain for their

opinions, or comparing them to neighbors' children or relatives. Instead, parents should provide them with opportunities to express themselves, their desires, thoughts, and opinions politely and respectfully, while helping them succeed in their studies and fulfill their learning tasks (Kholidah & Alsa, 2012).

Fourth, the role of the family in social education involves guiding social, economic, and political behaviors to instill proper Islamic faith, teachings, and religious laws that enhance faith, piety, fear of Allah, and the practice of religious teachings. This encourages productivity, time management, honesty, sincerity in actions, fairness, compassion, excellence, prioritizing others, mutual assistance, loyalty to friends, safeguarding the common good, love for the homeland, and other social values (Farooqui, 1970).

Fifth, the family's role in spiritual education is an effort to awaken spiritual strength and willingness inherent in children through healthy religious guidance and the practice of religious teachings and rituals. Equipping them with age-appropriate knowledge of Islamic faith, worship, transactions, and history. It also teaches children noble virtues prescribed by Islam, such as truthfulness, honesty, sincerity, patience, compassion, love for goodness, generosity, courage, and more (Dianita & Abdussalam, 2020).

Understanding these roles enables parents to determine the best educational approach for their children. This approach can also be referred to as a method, which is a way educator convey values or educational materials to learners to achieve educational goals. It's a crucial component in the educational process and must remain dynamic in response to the dynamics and development of human civilization (Ainiyah, 2013).

Abdurrahman Al-Nahlawi, in his book 'Ushulu al-Tarbiyah al-Islamiyah wa Ashalibiha,' attempts to develop the Qurani education method, which is based on the content of the Quran and as-Sunnah. In this context, all educational efforts are based on values found in the Quran and as-Sunnah. The aim of Qurani education is directed toward physical, mental, and spiritual outcomes. These three aspects are interrelated and shape the students' personalities. The mental aspect relates to the responsibility of developing intelligence, guiding students toward the highest truth through the presentation of relevant and adequate facts, which bear witness to the existence of Allah SWT.

Besides that, it aims to encourage and deliver students to think logically and critically. While spiritual goals are related to human spiritual qualities which lead to the realization of spiritual qualities of personality and the appearance of their influence on real behavior in behavior, morals and morality which reflects the quality of education. In the implementation of education in the family can use patterns or methods of Quranic education, such as the uswah hasanah method, the habituation method, the method of giving advice, giving full attention and punishment.

Of all these methods, the most core is the uswah hasanah method which aims to set a good example. Exemplary is one of the educational methods applied by Rasulullah SAW and is considered to have the most influence on the success of conveying his da'wah mission. As in parenting, being the main figure to guide

faith, worship and good morals through everyday life which is displayed both in speech and in action.

CONCLUSION

The conclusions from this dedication were, first, holding an Islamic parenting seminar which was attended by approximately 40 participants with various age ranges. Second, distributing guidelines on parenting patterns and family communication patterns that can be applied in providing education to children. From this community service program, it is hoped that parents will have new habits in forming good parenting patterns, and it is advisable to continue the Islamic parenting program on a regular basis to improve the parenting system in the family. This service program has its own advantages, by providing a concrete example to parents in responding to a case that happened to parents of participants in family upbringing through the concept of tarbiyah jinsiyah, namely the concept of how Islam regulates physical education in order to take care of themselves. Introducing the boundaries of genitalia and introducing the nature of children as boys and introducing the nature of children as women through Islamic rules.

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